

In giving place to the following communication, it is proper for us to say, that when it was first sent to us, we suggested to the writer, that the Christian Advocate and Journal was the proper medium for its appearance; but should that paper decline its publication, which he informs us is the case, we would insert it.

FOR ZION'S HERALD.

MR. EDITOR:—I perceive by the 15th No. of the Christian Advocate and Journal, that the editors are a little in error in the account which they give of the doings of the N. E. Conference in the case of brother Sunderland.

It is true, as they state, that he was charged with "repeated instances" of slander or misrepresentation, but it is not true, that "the Conference decided," "that he had been guilty of misrepresentation, in repeated instances;" for the charge only contained the term "repeated instances," and this charge, the Conference decided, was not supported. Neither of the specifications set forth repeated instances; and it was only the last part of each specification that in the opinion of a mere majority of the Conference was sustained.

The editors might think that the facts in the case authorized them to draw this inference, and that if he had misrepresentation in more instances than one, it amounted to "repeated instances;" but the article alluded to purports to give the simple facts in this brother's case, and the facts only. But has it done this, and no more? Now I will not charge the editors with falsehood, as some brethren have been charged by others, for little omissions or mistakes; but I do say, that the editors should have informed themselves better, before attempting to give a history of this affair.

They say, "the Conference decided that the charge of slander was not supported;" but the truth is, the Conference decided that the whole charge was not supported. They say again, the Conference decided "that he had been guilty of misrepresentation in repeated instances."

1. The General Conference; 2. Of members of the N. Y. Conference, especially brother Bangs." The plain inference from the above sentence is, that he had repeatedly misrepresented the General Conference, the N. Y. Conference, and Dr. Bangs—whereas, in the decisions of the Conference, neither the term *guilt*, or "guilty," nor yet that of "repeated instances," was used at all. With respect to the two specifications, the Conference decided, that the first part of each was not sustained; but that the last part of each was sustained.

These are the simple facts in the case, if we add the resolution, with which the article in the Advocate closes; and I give them to correct, as far as the Herald circulates, the wrong impression which I am persuaded the above mentioned article will make.

O. SCOTT.

Lowell, Sept. 6, 1836.

MISSIONARY.

BEYROOT.—Mr. Smith, March 17, gives an interesting account of the persecution of a Druse (Mohammedan), who declared himself a Protestant. He appears to be truly pious. The Koran ordains that all who forsake that faith shall suffer death. He was seized, imprisoned, and kept in a dungeon for seven days, for not continuing steadfast. Expecting death, he gave directions concerning his little property, and awaited the event. As he had been seized by the Governor of Beyroot within the territory of the Emir Beshir, application was made to the Emir to demand his release. The Emir demanded it; but being informed that the man had become a Protestant Christian, and not a Roman Catholic, gave him up. Application was made to Solyman Pasha, who governs that country under Ibrahim, through whose influence he was at length set free.

SMYRNA.—Rev. Josiah Brewer, who went out under the Western F. M. Society, in the Padang, arrived at Smyrna, June 6, after a passage of 66 days. In a letter to the Editor, he confirms the account of the plague at Magnesia, by which 12,000 persons are said to have perished. It had also appeared in many villages beyond, and some cases in Smyrna, "causing considerable apprehension." This," he says, "is increased by the fact that the weather is unusually cold for the season, and thus far, few recoveries have taken place."—*Boston Recorder*.

THE AMERICAN BOARD.—The Press is one of the most efficient instruments which the Board is now employing to promote the wide diffusion of truth. It has one press in operation at Smyrna—another at Beyroot—another is shortly to be sent to Cornish, in Persia. This must be covered 700 miles by land over the mountains from the Black Sea. Another printing establishment is to be sent to Cape Palmas, Western Africa—another to the Zoolahs in South Africa. That establishment at Singapore is shortly to be greatly enlarged. School books and the elementary books of religious literature, of a purely evangelical spirit, are needed by thousands and millions at these missionary stations, and in the countries with which they are connected.—*South. Atl. Tel.*

FROM SIAM.—It is stated that the missionaries are receiving much attention from the nobility, such as none before have experienced in any part of the world. Nor is this attention from mere politeness or formality; but arises from a desire for information and improvement. It is said that the Siamese females are found to be very refined and intelligent, also that the country is in a highly prosperous state.—*Ibid.*

SANDWICH ISLANDS.—Letters have recently been received of as late a date as March 27th. The government was becoming settled, order was prevailing, and the state of things among the people improving. A series of meetings was held six days in succession about the first of February, when the large church at Honolulu was regularly filled with attentive and solemn hearers of the word of God—the number present from day to day being from 4000 to 5000. A number of backsliders gave evidence of genuine repentance, the members of the Church were revived, and others who had remained in doubt respecting their Christian character, became decided, and about forty from this class were, on the first Sabbath in March, proposed as candidates for Church fellowship. A considerable number were hopefully converted. The revised edition of the New Testament, consisting of 10,000 copies has been printed, and the demand for it was very great. The adult Sabbath school, superintended by Mr. Chamberlain, embraced from 1200 to 1400 learners.—*N. Y. Herald*.

THE SABBATH.

At the late meeting of the General Association of New Hampshire, as we learn from the Landmark, the Rev. Mr. Barstow, of Keene, presented a brief but interesting report on the Sabbath. The report stated that there was need of a thorough examination of great principles in reference to this whole subject, in order to show that there is a Sabbath, and that it is not lost among the rites and ceremonies of the Jewish ritual; that measures must be taken to call out the people to attend upon the public worship of God, &c., concluding with the following resolution:—

Resolved, That it is expedient to call a convention at some convenient time and place to fully discuss the points connected with this subject.

The Rev. Messrs. Root and Bouton and the Rev. Dr. Church were appointed a committee to designate the time and place, and report before the association rises.

We are glad to find, in this connection, the words which we have put in Italics. The voluntary neglect of public worship on the Sabbath is Sabbath-breaking; and other Sabbath-breaking of evil, mainly, (not wholly,) because it involves that neglect. We must recognize this truth in all our efforts to promote the observance of the Sabbath, or they will be defective in principle, and will do little good. "Remember the Sabbath day, to keep it"—as the temple and its vessels should be kept—"holy," consecrated to the public worship of God. Let that thought come first, where it belongs, when we talk of the fourth commandment. Let the positive duties,—abstinence from things forbidden—be secured with comparative ease.

This subject does not make so much noise as some others, but it is gaining continually a stronger hold

on the minds of Christians who think. We hope it will be made very prominent at the proposed Convention.—*Boston Recorder*.

ANOTHER NUN FROM MONTREAL.—In answer to the multiplied inquiries respecting the notice of the second Nun from the Hotel Dieu Convent of Montreal, which has appeared in the Sun, the Journal of Commerce, the New York Observer, and other papers—we solicit our Protestant friends to exercise a little patience. They will soon be apprized of the whole matter. In the interim, we remark, that the principal facts which hitherto have been controverted respecting the Canadian Priests and Nuns are now infallibly determined—and that the secret doings of those persons and the character of the Montreal Nuns are so definitely ascertained, that no counter evidence on any quantity or quality can possibly change the decision, and the verdict, which is this: *The Canadian Priests are guilty of more than all the crimes for which they already have been indicted at the bar of the world.*—*Protestant Vindicator*.

A LITTLE MEETING HOUSE.—Delaware can boast of the smallest house of worship and smallest congregation in the Union. At Cantwell's Bridge, a pretty little village on the main peninsula road, ten miles from Smyrna, is a Friend's meeting house, built of brick, only about twelve feet square. Small as it is, it has all the appliances outside and in, that are usually found in those of larger dimensions. The congregation consists of but one man, a respectable Quaker farmer, living some four or five miles distant, who attends regularly twice a week, and sits out the usual time alone. He is a bachelor, and unless one of these ministers can come, he is obliged to wait until he should happen to commit matrimony, or in other words, to take to himself a spare-rib, he need not fear any of those unhappy divisions that so frequently disturb the peace of religious societies, and very recently broke up one to which he belonged.

A person who looked in upon him a few Sabbaths since, found him so intent upon his devotions that he did not observe the intrusion until "the meeting had broken up," when he appeared a great deal more so than could be expected of a man thus apparently determined to find way to heaven by himself, and entirely on his own hook. He was a decided case of "solitude sweetened."—*Times*.

The Salem Landmark thus notices the Convention of Musical Teachers recently held in this city. We very much admire that portion of the remarks which anticipates the time when singing, as a part of divine worship, shall not be delegated to a choir; but when all the congregation of a worshipping assembly shall join in the song of praise to the Most High.

CONVENTION OF MUSICAL TEACHERS.—Conventions are now the order of the day, for all purposes. A convention of teachers of vocal music has been held in Boston, to consider the general subject of musical instruction, and devise means for improvement in the science. A number of topics, connected with instruction were discussed, and resolutions passed.—We are glad to see such a movement. Sacred music is so much neglected among us that one can scarcely go into a worshipping assembly without discovering and feeling a deficiency in this respect. We hope to live to see the time when teaching music shall be as common as teaching the English language; when indeed music shall be an inseparable part of a common education; when singing, as a part of religious worship, shall not be delegated to a choir; but when all the congregation of a worshipping assembly shall join in the song of praise to the Most High. This is what we would encourage, and urge every Christian especially to encourage, the cultivation of sacred music.

ZION'S HERALD.

BOSTON, WEDNESDAY, SEPTEMBER 14, 1836.

¶ All communications and matters pertaining only to the Editor, may be directed to Wm. C. Brown, Zion's Herald office.

¶ All letters containing business, are to be directed to David H. Els, the Agent.

EDUCATION SOCIETY.—We rejoice to have it in our power to say, that an Education Society in connection with the Methodist Church, has at length been formed in this city. If its affairs are seasonably and suitably attended to, for many years it will depend upon this, it will be the instrument of incalculable good. It is to often the case with many of our Benevolent Societies, that as soon as they are fairly formed, they begin to decline and languish; and after a slow process of morbid lethargy, they become, as far as any efficiency is concerned, literally dead. We pray that this may not be the case with the *Boston Wesleyan Education Society*; but, may it be healthy and vigorous, constantly increasing in strength and usefulness.

PRELIMINARY.

The establishment of an Education Society has long been contemplated by the Methodist churches in Boston. All the friends of Zion will readily admit its necessity. There are many indigent young men, with promising talents, and devoted piety, who would be conspicuous as Christian ministers, or eminently useful as missionaries, missionary teachers, who would be willing, and would feel their duty to devote their lives to the service of their church, could they receive the aid requisite to prepare them for this great work. Individual charity is always acceptable, and will accomplish much; but it is only by combined effort, in large associations, that strength and influence are to be concentrated—such as shall produce great results. With these views, and deeming the religious education of young men and women to be essential to the successful and universal diffusion of the gospel of Christ, the Methodist Episcopal churches of Boston have met in convention, and unanimously resolved, that they would form an Education Society, and have adopted the following

CONSTITUTION AND BY-LAWS.

ARTICLE I. The name of this society shall be the *Boston Wesleyan Education Society*.

ART. II. The object of this Society shall be to assist indigent young men in obtaining an education, preparatory for the gospel ministry, either at home or abroad, and also young people of both sexes, for teachers in missionary stations.

ART. III. The condition of membership shall be, one dollar for males and half a dollar for females, annually. For life membership, ten dollars for males and five dollars for females.

ART. IV. The officers of this Society shall be a President, Vice President, Secretary and Treasurer; also, nine Directors, three of whom shall be chosen from each of the M. E. societies in this city: the whole to constitute a board, with power to fill their own vacancies and transact all the business of the Society; subject always to the examination, sanction or remission of the Society at their annual meeting.

ART. V. The annual meeting for the choice of officers and other business, shall be held in the anniversary week in May, under the direction of the Board of Managers, at which time the Secretary and Treasurer shall make a written report of all the doings of the Society during the preceding year.

ART. VI. All candidates for assistance shall be members in full connection of the M. E. Church; shall be at least 14 years of age; shall furnish satisfactory evidence of promising talents, decided piety, soundness in doctrine, restitution of property, and give satisfactory assurance of being employed through life, as Christian ministers either at home or abroad, or as teachers in missionary stations. And if any beneficiary changes his pursuit, contrary to the spirit of this article, he shall refund the same, with interest, unless the Society at their annual meeting see fit to forgive him the debt.

ART. VII. All beneficiaries shall attend such schools as the Board may designate, and no one shall receive more than one hundred dollars annually. They shall also make quarterly returns of all their financial concerns, and of their progress in education, and also, when required by this Board, furnish a certificate from their instructor, tes-

tifying whether, in his opinion, they are suitable persons to receive the patronage of this Society.

ART. VIII. This constitution may be altered or amended, at any annual meeting of the Society, by a vote of two-thirds of the members present.

ART. I. The Board may establish a division in each of the M. E. churches in Boston, at which the Directors from each church shall hold the office of President, Secretary and Treasurer, in the order in which they are elected to the office of Directors of this Board.

ART. II. Each division may choose five or more male, and seven or more female collectors, whose duty shall be to use all suitable measures to increase the funds of this Society, by soliciting subscriptions, contributions and donations, and paying it over through their Treasurer to the Treasurer of this Society, when ordered by this Board.

ART. III. Each division shall make its own regulations, and report annually to this Society; providing, however, it makes no rule contrary to the spirit of the constitution and by-laws of this Society.

ART. IV. All applications for assistance shall be made to the Treasurer, with a written statement of qualifications, circumstances, and determinations, in conformity with the sixth article of the constitution—accompanied by a recommendation from the quarterly conference where he resides.

ART. V. The Treasurer, on being applied to for assistance, shall immediately call a meeting of the Board and lay the case before them, and pay out money only at their direction, and shall keep a strict account of the same and report at their direction, and annually to the Society.

ART. VI. All officers shall be elected singly, by ballot.

ART. VII. The President, Vice President, Secretary, Treasurer, or any two Directors, shall have power to call meetings of the Board of Managers.

The following are the officers for the present year:

JACOB SLEEPER, President.

A. H. BROWN, Vice President.

B. B. SNOW, Secretary.

Wm. M. TAUB, Treasurer.

Directors.—John Gove, B. H. Barnes, T. G. Whitier, Bennett Street; Thos. Bagnall, B. L. Crum, Thos. Patterson, L. Tompkins, T. R. Hawley, Thos. Pike, Church Street.

A. B. SNOW, Sec'y.

Boston, Sept. 8, 1836.

EXPLICIT.—The man who sells ardent spirits, having reason to believe that they will be used for the purpose of intoxication, is, without qualification, an unprincipled villain—a murderer of his own species—and, therefore, an enemy to God and man; and, if he cannot be reclaimed, ought to be held in utter abhorrence by all the virtuous and good.

CHECKING FACT.—The New York Observer states, that in the three counties of Barnstable, Plymouth, and Norfolk, in Massachusetts, embracing nearly the entire territory of the old Plymouth, and a population of more than 100,000 souls, there is not a single licensed retailer of ardent spirits.

TRUE.—The Boston Recorder says that the history of Roman Catholic convents, truly told, will furnish an inexhaustible store of stories of licentiousness, intrigue, and villany of every kind.

The following article is from a father in the gospel, whose experience is such as entitles his observations, and especially the latter paragraphs, to the serious consideration of all parents and ministers of the gospel. We ask for them something more than a cursory perusal.

"HOUSEHOLD CONSECRATION."

The above is the title of a work recently written by Nathaniel E. Johnson, Pastor of the Third Free Presbyterian Church, N. Y., and published by Ezra Collier, 148 Nassau Street.

A Christian brother presented us with the above work a few days since, accompanied with some remarks, which inclined us to more readily to read the work for ourselves. We had not proceeded far, when we were charmed with the spirit of the writer, and became convinced that he had taken a most enlightened view of his subject. His object is not so much to prove that infant baptism is of divine origin, as to show that household consecration is so; and then, infant baptism comes in both as a means to, and a sign of their consecration to God.

We formed the design of giving a synopsis of the writer's method; but as we proceeded, we found that this would require more time, than we have at present to bestow. We must, therefore, confine ourselves to a few extracts, and refer the reader to the work itself, which should be in the hands of every parent, and of every minister of the gospel. In saying this, we would not be understood as adopting every sentiment of the author, but that his sentiments are generally unexceptionable.

The author commences his remarks on household consecration, by showing that the foundation of it is laid in the constitution of the moral universe, and in the domestic constitution. He then proceeds thus:—

This constitution, with all its springs of influence, was designed by its great Author, for the purpose of forming character for the confirmed glories of eternity. It was ordained before the fall. It was adapted to preserve the choicest influences of holy parents unimpaired, and to send them on accumulating through successive millenniums. The prophet Malachi asserts, that although God had the residue of the Spirit, he established the marriage relation between two individuals that he might seek a goodly seed. This was the definite and avowed object of the domestic constitution. For this, its living fountain was opened; its deep and thrilling intimacies awakened, its physical, intellectual, and moral relations founded. These being universal, entering into the experience of every individual, were adapted to constitute a most permanent, affecting medium of communication from heart to heart throughout the race. It was adapted to make the wide brotherhood of human nature one broad ocean of affection, lying open with all its waves, to the perpetual breath of truth; to the congenial impulses of the purest and noblest motives. Thus its replenishing fountains of forming influence were to gush forth through all time, and thus its spiritual tides were to leave onward through eternity. It was on this constitution, that the Sanctifier would have taken his seat, in extending his consecrating provision. These vessels of grace were the cords which, thus pervading innumerable minds, were placed in the hands of Adam, and were to convey, through their whole extent, life and peace, or death and war, according as he should touch them with the unction of obedience, with the poison of rebellion.

Had our first parents held fast their allegiance, and exerted all their influence to form their children to holiness; had death remained a stranger to our race; and even down to the present time, had the patriarchs lived to exert a holy influence, and the collective wisdom of six thousand years remained in its accumulated treasures, to instruct the present generation; had there been growing also by its side ten thousand friendships, family alliances, affecting and intimate, and ever-kindling, ever strengthening attachment; O, then, in what heavenly places would the innocent child of beauty have inhaled its earliest impressions! Yet such was the tendency and the prospect, before sin entered, and with it death and all our woe.

The strength and justice of this institution in its fundamental principles, will be farther apparent if we consider the consequences of the apostasy on the human character and the domestic constitution. Without controversy, those consequences in themselves are tremendous. It is now a state that every child, in forming his character, the judgment, will fit himself for everlasting destruction. Since the earliest affections of the infant are supremely selfish, he will invariably resist the claims of God, at his first birth, and persist in his rebellion until it becomes a habit, and an eternal, unless through divine grace he is renewed, forgiven, and prepared for heaven. In addition to this, his native voluntary depravity, he will certainly be surrounded by evil and vicious examples; he will be continually tempted, in forming his character, by his constitutional propensities, he will probably see much, even in his own parents, which he cannot imitate with safety, and finally he will inevitably be exposed to the wiles of the grand adversary—the original, successful, and cunning tempter—Satan himself. Can now the principle of influence—mind acting upon mind on moral subjects—also the nature of the family constitution, giving to

such influence an intense and unrelaxed away, and you will at once perceive that in these appalling circumstances the parents are placed on either side like two guardian angels. They, if their example be evil, will confirm, strengthen, and fasten the evil habits of their child. If they do not instruct him in the knowledge of God, he will grow up ignorant and impenitent. If they do not guard him from the contamination of evil and seductive examples—if they do not endeavor to enlist his feelings on the side of the true God—if they, above all, should inculcate views of God and religion fundamentally erroneous, they will exert a deep, continual, efficacious influence in fitting their child for confirmed irreligion in time, and endless destruction when time shall be no more. The character formed under such influence, will of course reproduce itself in the next generation, and thus float down for ages, bearing with it an accumulating weight of guilt and mourning. Thus the institution of household relations, so admirably calculated to perpetuate holiness through successive ages; so much like paradise in all its original tendencies, is made, by man's depravity, the engine of transmitting evil dispositions and habits. The grand deceiver has only to poison the domestic fountain, in order to mingle his agency in the vast concerns of men, and cover the world with his own luxurious and congenial harvest.

The original design of God evidently was, that mankind should exist in successive generations, rather than contemporaneously, in order that parental influence, through household consecration, might be felt to the end of time.

This being a matter of the greatest moment, God gave frequent intimations of his pleasure, from the fall to the days of Abraham; when he gave the most explicit evidence of his design,—prescribed a form of household consecration, and annexed a seal of his covenant in the rite of circumcision. This point is dwelt upon with great propriety by the author, and carried out in its various ramifications; so that the evidence thence arising, that household consecration is a provision of the covenant of grace, the same covenant with that by which we obtain pardon and salvation, becomes irresistible. And we regret that the limits we have prescribed to ourselves in these remarks, will not allow of our going into the subject extensively.

It is the fault of many treatises upon this subject, that they contemplate little more than the proof of the right of infants to church membership and baptism. Not so with this writer. He pushes his conclusions to their practical results. In the 8th and 9th chapters, he considers the utility of household consecration—The state of mind essential to its acceptable performance—The distinct and solemn pledge—Its actual bearing on parental duties—Its influence on consecrated children—Examples of its connection with prevailing prayer—Examples of the early conversion of children. And here the work becomes intensely interesting. We close our remarks with a few brief extracts.

A pious lady, being solicited by her daughters for permission to attend a ball, replied, "My dear children, if your infant I consecrated you to the Saviour; how then can I give my consent to your request? I have dedicated you to him for ever—do you wish me to break away from that dedication? Will you not rather yourselves now consent to that previous covenant?" They paused, considered, assented to her decision, and rejoiced that they had a mother who was steadfast to her baptismal engagements.

A young lad, over whose infancy a dying mother breathed her prayer of faith, and over whose earliest years the watchfulness of that mother's parents and sisters exercised the care of holy affection, was once strangely tempted when at play with his schoolmates, to take the name of his covenant God in vain. So powerful was the temptation, that he even resolved to venture his first oath.—The word was forming on his lips, when the thought of his infant dedication rushed to his mind! How can I profane that sacred name which has been sealed upon me by the command of divine mercy, and the faith of parental love? That oath was never uttered—and that child, in all future temptation was preserved from the sin of profane-ness.

An intelligent gentleman, not himself a professor, says that he should infer from his own experience, that this ordinance is more valuable for its practical tendencies, than any other in the Christian church. The thought of his own infant baptism had powerfully restrained him amid the temptations of life, and preserved his character from vice and immorality.

It was the privilege of the writer to attend a protracted meeting in one of our loveliest villages, which was characterized with thrilling exhibitions of the power of the covenant. A brother in the ministry, whose mind had been long awake to the importance of this subject, being grieved at the lifeless aspect of a very large church, had resolved to abandon the scene of labor. He inquired of the pastor if there were many baptized youth in his congregation who were unconverted? Yes, said he, there are very many. Then I will stay. This subject of infant dedication was immediately presented before the congregation. The baptismal vows of believing parents, and the consequent guilt of their stupidity in such a season, were urged with holy fervor. The fountain was unsealed—the waters of repentance flowed—parents pressed forward with their children, to renew their baptismal vows for themselves, and their children, and for their offspring. Baptized children, whose parents were not present, were invited, and came trembling forward to solicit the prayers of the church. Parents baptized in infancy, but unconverted, and by their unblessed cutting off themselves and their children from the covenant blessing, came with weeping also, and while united hearts plead the glorious promises of the Abrahamic covenant, the Spirit of the Lord came down like rain upon the mourn grass, and from that moment, the work progressed until many souls were added to the Lord.

There is not, at the present day, a more important subject presented to the attention of the church, than that of household consecration. It is like interesting to parents and children—and to the ministers of the gospel: and could it have the proper attention from all these, would produce the most glorious results. And something must be done for the baptized, more than has yet been done, or the most dreadful consequences will follow. Inattention to the relation and wants of baptized children, has brought that ordinance into contempt by some, and has raised doubts in the minds of many, as to its divine origin and utility. And where, we would ask, is the use of baptizing infants, if the duties and privileges of their baptism are never explained to, and enforced upon them.

The Methodists of the present day, are loudly called upon to awake to this subject. Our children are very far from being instructed in the duties and privileges of their relation to God and his people, growing out of their baptism. We have not so much as the smallest book, well adapted, to put into their hands. Surely this ought not to be.

Brethren in the ministry! let us awake, and by our personal attention supply this desideratum, till we have both oral and written instructions, adapted to the wants and capacities of our children, to put into their hands.

• We could add a large list of testimonies of the same character of the above.

THE SEASON.—The past summer has been remarkably cold and dry. A gentleman in Waltham, who writes in the Daily Advertiser, states that the great rivers in New England probably never had less water in them than at present, and that the Connecticut, Penobscot and Saco rivers were never known to be so low. The average amount of rain for the months of May, June, July and August, is only 94 inches, while for the same months during the last twelve years, the lowest quantity was 112, the highest 184, and the average, 15 inches.

Good!—The Baltimore American states that the tobacco crop at the South will not be so large this year as usual, by several thousand hogheads.

We promised last week, to present the readers of the Herald with an authentic outline of the origin of Mormonism, from Haywood's new book. As such an article was inserted last week, from the New York Commercial Advertiser, it is unnecessary to present another.

Mr. DEWEY, the traveller, says—arguing in favor of general public amusements—"In seven months upon the continent of Europe, though living amidst crowds—though living in taverns, in hotels, in public houses, I have seen four intoxicated persons! but I have seen in parks, in gardens, and places of public assembly, millions of persons, exhilarated by music, by spectacles, by scenery, flowers and fragrance, cheerful without rudeness, and gay without excess."

Mr. Dewey, was exceedingly fortunate to come in contact with so little of the drunkenness which prevails on the continent of Europe, for that it does prevail, is a question long since settled. But still, the public amusements mentioned by him, may have had, and no doubt still do have, a most salutary influence upon the manners of the people. What resident of our city, has not witnessed the beneficial effects of such amusements on our citizens? We allude particularly now, to the change made by our city authorities some years since, forbidding the sale of all intoxicating liquors about the Common on holidays, instrumental music on the 4th of July, has been furnished as a sort of substitute. The good effect of this arrangement was seen in an immediate and most remarkable manner. In former years there were almost universal rioting, drinking and gambling; while now, every thing is comparatively quiet and pleasant.

THE COMMON.—A committee of the Aldermen have reported, that the iron fence around the Common be completed—being about 1800 feet on Charles and Baymont streets, including the burial ground—and that \$20,000 be appropriated for that purpose. The whole expense will not be far from \$100,000.

The following original lines were read at an exhibition of the Young Ladies Literary Society of the Wesleyan Academy, Aug. 17, 1836.

TIE MISSIONARY.

It was a sunset hour, and nature's scenes Appeared with more than wonted beauty dressed. Calm was the glow of fading, chastened light, As the last lingering beam had kissed the brow Of loved New England hills, and sunk to rest. 'Twas beauty, all around, above, beneath— The pure, deep loveliness of Nature. Soft And low, whistled the evening breeze, as through The forest boughs it walked unseen. No sound, No voice of discord fell upon the ear; But music sweet—the deep, low tones of peace, Of happiness and love. At such an hour Who hath not felt his spirit calmed? Who, chained In admiration as he viewed the wide Extent of hill, and vale, of forest shade, And richly cultivated field, low roof Of peaceful cot in sweet retirement raised, Or, clustering mansions round the village green, And towering spires which point the eye to heaven— The heart to God—who hath not felt his soul Warmed with devotion's flame, and through his veins, Life's current flow in livelier course?

Thus felt the Missionary. Forth she came, In loneliness to take one lingering look; To lend the fond adieu to childhood's haunts; To bow once more in prayer, and ask the Lord, To guide her steps, and round her throw his care And love. She knelt in prayer. And while she prayed, Nature was changed. The tinge of sunlight fled. Twilight came on. Then night soon gazed the vault With starry coronals, and still she prayed— But who can tell the import deep of that Long intercourse with Heaven?

Was it for strength she prayed, to meet that hour— That dreaded, yet long-wished-for parting hour? That bow of youthful martyrdom shone bright, Beneath the moon's pale rays, as she left The hallowed tower, whose walls she loved, there fell No tear, no sigh of fond regret. She turned Her footsteps homeward. Firmer was her tread, And more resolved her look, as girl with new, Unearthly strength, she nerved her soul once more, To meet her weeping friends. 'Tis done. And now Upon the ocean wave she bends her way For lands of mental night.

Oh, who would thus be torn From home, and friends, and all the holy ties Which link the souls of youth in bands of sweet affection?

Away to some lone pagan isle, or some Dark land of wretchedness and vice, where night, Save the blue heavens, or shining sentinels Of night, can speak of purity and truth? None, surely! none but those who drink the streams Of life from Heaven's eternal fount, And learn of Him who bowed his soul to death, Lessons of holy, self-denying love.

ALMENA.

Wilbraham, August, 1836.

COMBE ON DIGESTION.—New York: published by Howe & Bates.

A more useful, and therefore a more valuable book, has not issued from the press for many years. It is enough for us to say, that it is written by the author of the "Principles of Physiology," and we will only add, that he who wishes to live happily and long, should study Combe on Digestion.

[From our Correspondent.]

NIAGARA FALLS.

Departure from Buffalo—Niagara River—Arrival at the Falls—Previous reflections—Description of them—Moral impressions of the place—View from the foot of the Falls.

MY DEAR SIR.—It was a bright and mild morning on which we left Buffalo. Glad to get out of the roar of its tumultuous business, we glided along the western shore of Lake Erie, and soon "fell down" the Niagara river, passing the remains of Fort Erie, of glorious memory in our last war, Black Rock on the American side, and many other small villages on both sides, which seemed, in the loveliness of summer verdure and fertility, to smile across at each other with peace and good will, notwithstanding the numerous associations of the past, which cluster around their localities. Long may they be but associations of the past.

The Niagara river is almost 35 miles in length, and from a half to six miles in breadth. It is the great outlet of the large western lakes into the Ontario, and the river St. Lawrence. At about twenty miles of this distance from Lake Erie, all the stupendous waters of these vast inland seas tumble in awful grandeur down the precipice of the celebrated Niagara Falls.

We landed on the American side, and took stages for the village of the Falls, two miles distant. The roar of the cataract was distinctly heard at the landing place. I stopped at the "Cataract Hotel," and succeeded with considerable difficulty in procuring a room. The immense crowd which resort to this celebrated place, not only from all portions of the United States, but from many other parts of the world, can at some seasons be scarcely accommodated. The Falls are but a few rods from the Hotel, but are concealed from the view, by the surrounding forests, while their ceaseless voices shake with trembling the doors and windows of the house

